

# DOMESTIC MISSIONS

OF THE

# Protestant Episcopal Church.

AUGUST, 1864.

TRAVELLING AGENT.—Frequent friendly notice is given in the correspondence of the acceptableness and efficiency of the services of the Rev. Dr. Twing, the travelling missionary agent of the Domestic Committee. The following is from a rector, whose parish had previously made its usual annual offering.

“P—, July 12th, 1864.

“DEAR SIR: I inclose you a draft for fifty-six dollars, collected for domestic missions, in Christ Church, P—. In addition, three hundred and three dollars were subscribed at the same time, which will be sent to you before the close of the financial year. These sums were given and subscribed on occasion of the visit of the Rev. Dr. Twing, the travelling agent of the Committee, whose visits in this and other instances have been of great service in adding to the amount of contributions for Domestic Missions.

“I am very respectfully yours,      S. B.”

A GOOD EXAMPLE.—We commend to the notice of all those who are enjoying present prosperity, the example recorded in the annexed note:

“D—, June 27th, 1864.

“MY DEAR SIR: Inclosed please find one hundred and fifty dollars, for Domestic Missions, from a member of St. Mary’s Parish, D—. The gentleman who sends the above sum received some money unexpectedly, and desires to appropriate it as a thank-offering for God’s good providence. He was much interested in Dr. Twing’s sermon when here. Although not a communicant yet, as you will readily see, he ought to be. Your treasury would indeed be full to the overflowing, did all who have been favored in their business by a kind Providence remember to return a part of their profits as a thank-offering to the Lord.

“Yours truly,      W. H. M.”

***MICHIGAN.*****Hudson—Rev. L. H. Corson.**

THE Rev. Mr. Corson has been some years the missionary at Jonesville, Mich., and is still the rector of the church in that place, now no longer a station. He has been appointed missionary to Hudson, a thriving town of some two or three thousand inhabitants, in which a desire was manifested for the services of our Church; and the report below shows that the prospect is favorable for their permanent establishment.

JONESVILLE, MICH., July 1st, 1864.

I have officiated in Hudson on the third Sunday in each month during the quarter that ends this day. I have administered the Holy Communion once to twelve persons, two of whom are Presbyterians. None have been baptized, and none confirmed. There has been no Episcopal visitation this season. Whenever it shall suit the Bishop's convenience to visit that place, I hope to have several persons duly qualified to receive the Apostolic Rite of Confirmation. I have not been able yet to establish a Sunday-school, not for the want of efficient teachers, but for lack of children to attend it. There are very few children belonging to the Church families in Hudson; these few are attached to the Sunday-schools of the various denominations, and their parents have not the courage to remove them. This evil will (D. V.) be remedied soon.

I occupy at Hudson a public hall for divine service, and the attendance is thought to be very good, the numbers constantly present being about seventy. They profess to be delighted with the meagre opportunity which they have to enjoy the ministrations of the Church of God.

On the whole, after thoroughly canvassing in and about Hudson, I think the prospect is good for the permanent establishment of the Church there.

**Clifton, etc.—Rev. W. A. Johnson.**

The Rev. Mr. Johnson's field of labor is in the mining region on the Southern shore of Lake Superior, in the midst of a very fluctuating population. Besides Clifton,

the central point of his mission, he has several out-lying stations, and all his labors are blessed of God. His report is full of encouragement.

CLIFTON, July 1st, 1864.

Since the date of my last report, affairs have assumed a somewhat brighter appearance at this mission.

The services at the Central Mine, which I substituted this spring for Eagle Harbor, are well attended, and I think it will become a point of interest. The other stations are about the same, Copper Falls as usual falling off a little in attendance as the evening service is changed to daylight—a change which our long evenings at this season make absolutely necessary, it being light until nearly ten P.M. The threatening removals of mining officials interested in Church work have, in most instances, not taken place, while we have gained four communicants, and a number of families in this immediate vicinity from the same cause.

In fact, I trust that the darkest days of the Church in this village are over, and that we shall once more gather within the walls of Grace Church something like a congregation of worshippers. I am promised, too, shortly, a good choir, as there are a number of fine voices here now, and one of the new communicants was an old choir-leader here in former days.

Never was there more activity and enterprise on Keweenaw Point than at the present time; and if we had a full supply of labor, the progress of this country would be marvellous indeed. A pretty large Cornish immigration reached us this spring. I fell in with some of them on my late trip to our Convention, and found them like all the rest—Methodists.

Truly the Bishop of Exeter was right when he said that was the "mother church of Cornwall."

How it happens that with all the zeal, wealth, and appliances of the English Church, not the slightest impression appears to have been made upon the Cornish, must be a question for others to solve.

We have had scarce any rain since the snow left us, and the country is suffering severely with drouth.

**Brooklyn, etc.—Rev. W. N. Lyster.**

The Rev. Mr. Lyster has, during his ministry at Brooklyn and Cambridge, gathered

two parishes of respectable size, in which neat and convenient churches are erected. These parishes, united, are supposed to be now nearly able to support their minister, than whom the Church has no more faithful and disinterested servant.

BROOKLYN, MICH., June 14th, 1864.

We are about to attempt the new subscription plan, and hope it may be blessed to the amassing many mites. Our number of Church attendants increases steadily. Last Sunday I rode seventeen miles, and officiated three times in well-filled rooms—two churches and a school-house. Generally, however, I find nine miles and two services in one day about as much as my strength will admit of in summer. At close of the last service above alluded to, a mother, before unknown to me, requested that I would baptize her children on the next convenient day. God be praised for the opportunities of sowing and watering; may he graciously grant us large measures of increase.

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MARQUETTE, etc.—Rev. Josiah Phelps.

The Rev. Mr. Phelps has been at Marquette nearly three years. It is a central point for the mining interests of the Lake Superior region. A church has been built, and preparations are making for a parsonage. A portion of the parish is migratory, seeking with the birds at autumn a milder climate in other regions, from which they are drawn back with the return of genial spring.

MARQUETTE, MICH., July 1st, 1864.

The services of the Church have been uninterruptedly celebrated here since my last report. I think there is a growing interest in the services, and that the congregation is somewhat larger than at that time. Three or four families have been added by removal, though there is no certainty of their remaining longer than the summer. People do not like to remain here over the winter, and all who can do so conveniently, go below winters and come up during the summer. This makes the parish quite small all through the winter months, and those who come for the summer only we can hardly count as of us.

We have done nothing as yet toward

building the parsonage, but expect to begin this summer; and I hope will have it ready for occupancy by winter. We do not expect that it will cost over fifteen hundred dollars, and one half of this amount is yet to be obtained. So far we have had very few strangers visiting the place, with the exception of the gold-seekers, and they, for the most part, are in the woods "prospecting." If a tenth part of the sacrifices were made for Christ and the Church that are being made for earthly treasures, there would be no need of appeals for men or money; neither would disappointment meet their expectations, as I fear it will many who are here for gold.

We are expecting the Bishop of the diocese in a few weeks, and I hope to be able to present a number of candidates for confirmation—how many, I am not able to say at present.

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ONTONAGON, etc.—Rev. E. Seymour.

The Rev. Mr. Seymour is also on the shore of Lake Superior, where a church is built, and but for the varying character of the mining population, we should expect to see a self-supporting parish. We are thankful to notice the signs of divine favor on his work. Other points of promise receive his attention also, into one or two of which he is encouraged to expect a fellow-laborer soon to enter. The work begun at Rockland affords an example of what good laymen, and especially good lay-women may be able to accomplish while aiding the self-sacrificed missionary.

ONTONAGON, MICH., June 23d, 1864.

I am holding services at Ontonagon and the Minnesota Mine. It was hoped that before this time the services of a clergyman could be secured for the latter place. There is a want of laborers in the field. Perhaps our clergy are unwilling to run any risks or to undergo hardships; or perhaps a better reason is, that there are not enough to do the work of the Church. At the mines there is a thriving Sunday-school of more than fifty scholars, and plenty of material for forming a parish if there were only some one to be constantly among them, and to do the Church's work. They look upon a clergyman from Ontonagon as one that belongs to others and not to themselves. I have therefore written

to a brother clergyman, and am daily expecting a visit from him. I hoped to have seen him before this, but the means of communication are so uncertain that he has been prevented from seeing me.

The Church must be aggressive, and claim for herself an examination of her principles. Especially is this the case, when men have been baptized into her fold, and then gone elsewhere. Many of the miners were baptized in the Church, but have left her because they did not understand her claims. They belong to one religious society rather than another, not from principle, but from mere caprice. In order to accomplish any thing a clergyman must be constantly among them.

Ontonagon presents many signs to cheer a clergyman in his work. The Church will, I hope, gain much in this region. Attacks have been made upon her from without. Of course such attacks can do no harm, and are hardly worth noticing. "The Lord of Hosts is with us: the God of Jacob is our refuge."

June 28th, 1864.

Inclosed you will find \$12.25. This remittance is from the Sunday-school at Rockland, Michigan. At that place there is a thriving Sunday-school under the charge of two or three energetic women. The offerings for Domestic Missions have been accumulating for six or seven months.

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### *INDIANA.*

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#### **Ligonier, etc.—Rev. J. Adderly.**

THE principal missionary ground occupied by the Rev. Mr. Adderly is Ligonier. The other points about which he reports below are supplied with churches, and supposed to be nearly able to constitute a self-supporting cure.

If the people at Ligonier undertake in earnest the building of such a plain, inexpensive church as the missionary describes, we trust they will find sympathy and aid from the older parishes.

MISHAWAKA, IND., June 28th, 1864.

ST. JOHN'S CHURCH, BRISTOL, IND.—The most encouraging circumstance I have to report in my semi-annual account is the good attendance upon the services of the Church.

The Bishop paid us a visit last May, when two members of the Presbyterians and one Roman Catholic, who had formerly been confirmed by Archbishop Hughes, of New-York, renewed their baptismal vows in the Holy Ordinance of Confirmation. I have baptized four infants, one adult, and celebrated one marriage. Collections for Domestic Missions, four dollars.

The services at Ligonier and the attendance upon the Church are very encouraging. If we could only have an edifice of our own, of the cheapest and plainest construction, we should no doubt have quite an increase to our Communion. The members of the Church think it injudicious at this time to commence the erection of an edifice. Materials for building are high in price, and difficult to obtain, and likewise a great scarcity of mechanics.

Ligonier is situated on the Michigan Southern and Northern Indiana Air-line Railroad. It contains about twelve hundred inhabitants, and for its size is quite a place of business. There is more grain bought and sent from this point to Chicago than by other towns six times its size. I have baptized one infant and celebrated one marriage. Collections for Domestic Missions, two dollars.

ST. PAUL'S CHURCH, MISHAWAKA.—The Bishop visited this church the fifth Sunday after Easter—administered the Holy Communion in the morning. In the evening he held Confirmation, when three persons were confirmed. I have baptized one infant and celebrated two marriages. Collections for Domestic Missions, two dollars.

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#### **Cannelton—Rev. W. L. Githens.**

In the manufacturing district of Cannelton, the Rev. Mr. Githens has labored with much success. The large number confirmed during the last spring, noticed by the Bishop in his letter in the April number, and now reported by the missionary, and also the number of baptisms, are visible evidences of the fruits of the Spirit accompanying Mr. G.'s labors. In his large Sunday-school also, perhaps the largest in our Domestic stations, is found an interesting field of labor, which, we doubt not, he is diligently cultivating. Such a goodly number of the lambs of the flock is a sure indication of the strength of the parish in the future.

CANNELTON, IND., March 10, 1864.

I believe the Bishop has written you of his visit here on the third Sunday in Lent, twenty-eighth ultimo. I was greatly encouraged at having such a large class for confirmation—fifty-one in all, over forty of these adults, many quite aged, and amongst them some who had for years been members of the different denominations. There is a greater interest in our Church services than ever before. There are crowded congregations, and a constant inquiry, on the part of many looking toward us, as to church principles, doctrines, etc. I am holding frequent Lenten services, which are largely attended. Our Sunday-school is very large. The number present last Sunday was two hundred and twenty-nine, and still they come. Many of them are the children of the very poor, and for them and their parents I do all I can to carry instruction through the Prayer-Book, Church tracts, etc., etc. I have much missionary work to do right here, with not half enough means to accomplish it. If God will continue to bless my labors, I hope to accomplish a good work here in the coming year.

July 6th, 1864.

I must say that I never have been so encouraged in my work here as in the past six months. I hope and pray that the interest may continue and increase, and our parish grow and prosper, and accomplish so great a good as will well reward those who have sustained and fostered this missionary enterprise; but most of all that it will be truly blessed by the great Bishop and Head of the Church. We are at present engaged in enlarging our church building, which was an absolute need, in order to accommodate the congregation and Sunday-school, as it had become most uncomfortably crowded. We are in the mean time holding our services in the Court-house, and as a necessary consequence our school is somewhat disarranged. In a few weeks we hope to be in our enlarged and improved church, and have all orderly again.

The number of baptisms from January first to July first, six months, are, adults, seventeen; infants, forty-three; total sixty; confirmed, fifty-one; marriages, four; funerals, six. All our services, both on Sunday and festival days, have been well attended, particularly the frequent services of Lent.

Goshen, etc.—Rev. S. D. Pulford.

The Rev. Mr. Pulford, the new missionary at Goshen, gives an interesting view of his field. The parish is expected to become self-supporting at the end of this year.

GOSHEN, IND., June 29th, 1864.

Your present missionary here took charge of the parish on the first Sunday of last April. He finds here a pleasant village, of about two thousand inhabitants, surrounded by rich and well-cultivated farming lands and fine timber. A great portion of the farmers, however, are of that peculiar sect called Dunkers, or Tunkards, an industrious and peaceful and honest people, but unenterprising and unsusceptible to the teachings of the Church.

Your missionary finds in the village a community, in general, ignorant of the Church, and therefore prejudiced against her; but at the same time presenting a field where the Church, when known and appreciated, must exert a deep and widespread influence. He finds a most beautiful parish church, (its tower not yet completed,) capable of seating about three hundred persons—having cost, so far, about six thousand dollars; and he finds a church-debt of about eighteen hundred dollars resting heavily upon the overstrained energies of the parish, and a prevailing regret at having built a church so far beyond the needs of the parish. The congregation is very fluctuating in size—ranging from forty to eighty. There are here a very few devoted and zealous Churchmen—poor in this world's goods, but rich in faith. The parish has lost by death within the last few months, two influential female communicants. The present number of communicants is only eighteen; but two of these are males. The Sunday-school is in a very encouraging condition—having increased in attendance of scholars since the first of last April from eighteen to thirty-six. It has been supplied with the Children's Guest and the Children's Magazine, and these little missionaries are already doing a good work. There is much room for true Church growth in this parish and community, and a corresponding demand for the exercise of patience, and faith, and hope.

**Lima, etc.—Rev. H. M. Thompson.**

Our brother, the zealous missionary at Lima, has been called to a sad bereavement in the loss of his only child. Such trials as bring crushing sorrow into the household are often the lot of the missionary in our Western field; but that Gospel which he preaches to others brings its true solace to him and his. We do not generally publish the particulars of the griefs of our Domestic missionaries before the Church. They are often communicated only for the eye of the Committee, whose sympathy the writers desire, while they shun what might seem a parade of their sorrows. Let those who suffer from sickness and death in the circle of their homes always remember the missionaries of the Church, whose home sorrows often find them already straitened in many things, and ready to faint by the way.

LIMA, IND., April 4th, 1864.

We have been called upon by the wise providence of our heavenly Father to suffer deeply since I last wrote you. Our only child is removed from us—a boy of eleven years of age—a child that was every thing which parents could desire—a child of daily prayer offered to God, that he might be spared to work in the vineyard of the Lord, (for he was dedicated to God and his Church from his birth;) and with joy we watched the development of his mind and the affections of his heart; ever thanking the Lord for having given us such a treasure; and little thinking that he was so soon to be called to a better home and more loving friends than earth could give.

On Friday, the fourth of March, he seemed as well, and even more happy all day, than usual; but after tea he said his throat hurt him, and in a few minutes he became very ill. It proved to be the scarlet fever, and though the physician did all that could be done for him, he breathed his last about half-past two o'clock on Sunday, the sixth of March. Thus were we left alone with sad hearts to mourn our loss. The blow was almost too much for my dear wife, and for many days it was feared she would follow our dear boy; but the good Lord in mercy heard our cry, and in pity spared the mother. Ah!

truly our cup was bitter, and our hearts are left sore and bleeding; and yet, thanks be to God, He hath given us grace to kiss the rod, and say: It is the Lord, let Him do what seemeth to Him good.

I have at this time nothing new to report in regard to the station, further than that every thing is pleasant, and during our affliction all were as kind as they could be; we had the sympathy of all, and loving care from each. Oh! that our heavenly Father may return all their kindness double into their own hearts!

July 1st, 1864.

Since I last wrote in April, I have by divine aid been enabled to attend to my duties; the Church has been opened every Lord's day, and the Church service held twice on each day, with good attendance, notwithstanding the many things which here, as in other mission points, are constantly arising to make it otherwise; if the doing so rested with men. There are three other places of worship here besides the Church—Presbyterians, Methodists, and Baptists—and all of these have new ministers this spring, and are doing all in their power to draw people to their respective places of service; but work together in efforts to keep them from the Episcopal Church. For a few Sundays the desire with some, to see and hear the new-comers, did take that class of persons away from us; but after their curiosity in this respect was satisfied, they returned again to the form of sound words and the doctrines of the Church, which they found not elsewhere. But some inroad has been made upon my Sunday-school. I have no doubt, however, that the good seed of the Church will, in many of these little ones, show itself when at length they have the power of choice.

I have been very desirous to have the Church service at other points; but at no place about here can I get a foothold, not even a place in which to hold them. True, there are some who would like me to come, and they have tried to engage the meeting-house, or the school-house, as the case might be; but these being in the minority, the other party would let Spiritualist preachers, temperance or political lecturers, any thing or any body, have the use of it, so as to keep out the Church.

Thus your missionary can only pray and watch, waiting for the Lord's good time, when perchance these same individuals will be heard to cry, saying: "Come over into Macedonia and help us."

I have, however, cause for thankfulness, and much to encourage me; for God is blessing his own appointments. The leaven of the Church is working, engaging the attention of some who are seeking after the truth, and striking the roots of Church doctrine more deep in the hearts of her children. I have since my last report baptized eleven children and three adults, and five persons have been confirmed.

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## WISCONSIN.

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### Oneida Indian Mission—Rev. E. A. Goodnough.

THE Rev. Mr. Goodnough, in the brief reports below, gives an encouraging view of the good work which, by the blessing of God, is in progress among the Oneida Indians near Green Bay. The mother Church began the missionary work among these people in the Valley of the Mohawk before the Revolutionary war. Many years after that event it was resumed by the diocese of New-York, under the zealous lead of Bishop Hobart, and after the removal of the tribe to Wisconsin, about thirty years ago, the mission passed into the hands of the General Missionary Society. There is a church and a school, the latter being provided for by the United States Government.

ONEIDA, WIS., January 1st, 1864.

I have to report that this Indian mission still continues, by the blessing of God, to be in a highly prosperous condition.

The Indians manifest a greater and a more wide-spread interest in the religion of Christ Jesus than heretofore. Gradually, but I trust surely, the holy and blessed doctrines of the everlasting Gospel are reaching their minds and hearts.

The celebration of the birthday of the Saviour at the mission has been a most delightful time, calling out the sympathies of the Indians in a remarkable degree. And I hope that the holy services of this joyful season have not been without spiritual effects; for several have already desired to be received on trial and as candidates for confirmation.

The school which I keep is doing great good, not only to the children, but like-

wise to the older people, for the children teach their parents and others who question them about what they have learned at the school. I wish to thank those dear friends of the despised and unfortunate Indians, of Philadelphia, Hartford, and Oswego, who have helped me greatly in my work, and have by their timely gifts of money, clothing, books, and toys, made glad the hearts of the poor Indians and their children, who seldom have cause for rejoicing.

March 24th, 1864.

Amidst some trials of faith and patience, the work of the mission goes steadily and surely forward. The extra Lent services have been well attended, and I trust that true religion is being increased amongst us more and more.

Many of the young Indians have gone into the army to fight for their country, and perhaps soldier life will do them good.

The promise is now fair for the continued usefulness of the mission in the noble work of saving the tribe from both spiritual and temporal destruction.

June 23d, 1864.

I have again to report that this Indian mission continues to be prospered. Late-ly several of the younger Indians, who heretofore have been addicted to the use of strong drink, and all the long train of sins accompanying it, have become regular attendants at the mission services, and some of them have applied to be admitted to the communion. All such instances tend very much to encourage your mis-sionary to persevere in the work, for they give assurance that no labor has been spent in vain.

At present there is every indication that the tribe will be visited with famine; the frosts have cut off the Indian corn even with the ground; potatoes have also been injured by the same cause; the wheat, oat, and hay crops will amount to nothing on account of the drouth; much of the grass and wheat has already perished for want of rain; there has been no rain for more than two months, and most of the soil is dry as dust six or eight inches below the surface.

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### Fox Lake, etc.—Rev. L. D. Brainard.

We call special attention to the appeal of the Rev. Mr. Brainard, below. He has labored with a most self-sacrificing spirit to

build the little church at Fox Lake, and we trust the small sum which he needs to carry it to completion will be early supplied.

FOX LAKE, WIS., June 22d, 1864.

Will you allow me to put a line in your valuable monthly about our Church work here in Dodge County, Wisconsin? In 1859 and 1860 I went abroad to get money to finish the church at Beaver Dam, and pay off the indebtedness thereon. Another clergyman is about to take charge of that parish. Last fall I removed to Fox Lake, eight miles west of Beaver Dam, on the La Crosse Railroad. We now have built here a small church, in which we hold regular services every Sunday morning; but we are behind on our last payment three hundred and fifty dollars. I have, with paper in hand, collected from the people in this village some twelve hundred dollars; the Bishop has given seventy-five dollars. I have given one hundred dollars as a donation from my school. I have solicited subscriptions until I am ashamed to do so any more; but as it is God's and the Church's work, I have taken a second subscription, and am around with it; I can get one hundred and fifty here some way. Now our church is worth at the present time eighteen hundred dollars, and we are likely to lose it for the small sum of two hundred dollars if we do not raise it in a month or so. We cannot borrow the money here, as no one will take church security; they say that things look so gloomy; the drouth is so severe, and crops so poor, that they must have sure investments. Now, will not some of the friends of Christ and His Holy Church send us this small sum? I cannot now go abroad to collect it, as I am teaching six hours a day, five days in the week, and have two congregations to minister to on Sundays.

Any contributions may be sent to Bishop Kemper, or to me, and they will be thankfully received and duly acknowledged.

July 3d, 1864.

Since I wrote to you in January last I have officiated every Sunday twice, and occasionally three times, with the exception of two or three Sundays when the weather prevented, and twice when I was too unwell to go out.

Baptisms at Beaver Dam: Two infants; two burials.

At Fox Lake: Two marriages; four baptisms—infants; two burials; Sunday-school, thirty scholars.

At Markesan: Two confirmed; five infants baptized; two burials.

Collection for domestic missions at Fox Lake, two dollars.

### La Crosse—Rev. C. P. Dorset.

This station becomes self-supporting at the end of the year. We trust God will raise up the missionary who is needed in the vicinity.

LA CROSSE, WIS., June 30th, 1864.

The work is going on slowly and surely. Besides the regular daily services at La Crosse, I hold services once in two weeks at Brownsville, Minn., and once a month at Salem, Wis. All my Sunday afternoons are given to missions in neighboring villages. The call was never so loud for the Church as now.

There is not a village in the vicinity where a congregation could not be gathered and a church built, if only some one would come and try. There is work enough in La Crosse alone to keep one man busy, and work enough in the vicinity for another. Who will "come over and help us"?

### Appleton, etc.—Rev. S. Palmer.

There are circumstances which make the establishment of the Church at Appleton of special importance. Those who responded last year to the call of the missionary for aid in building the church, will be glad to notice the zeal and activity as well as self-denial of the parish, in carrying the work forward the present season. The spiritual work of the missionary in all parts of his field is full of interest.

APPLETON, WIS., July 1st, 1864.

Since the roads became passable in the spring we have been very active gathering material for our church edifice. On the twenty-third of May we "broke ground" on the lot given us by Hon. G. H. Smith, and on June twenty-second, the Bishop laid the corner-stone. The Rev. W. W. Hickox, of Green Bay, was present, and assisted in the services. The workmen tell me the frame will be up

next week. We hope to have the building completed in a few months. Our Sunday-school is increasing in numbers and efficiency. The children are devoting their offerings to Church purposes. The ladies are all working to obtain means to furnish the church. That is the one common object for which all work and pray together. We shall be very thankful when we can worship in a consecrated temple. This performing service in courthouses, halls, etc., is like singing "the Lord's song in a strange land."

At Menasha the young people are becoming more and more interested, and it is hoped awakened. The difficulty heretofore has been that very few of this class belonged to the parish, or even attended Church. On Sundays we have two services in Menasha, and one in Appleton, and on most festivals, morning prayer at Menasha.

#### Prescott, etc.—Rev. A. B. Peabody.

The labors of the Rev. Mr. Peabody, as an itinerant, extend over a large field on and near the St. Croix, in Western Wisconsin. The field is one of many privations and discouragements, but promising good fruit in the future. The missionary deserves the sympathy and encouragement of the Church.

HUNTINGDON, WIS., June 18th, 1864.

The missionary at Prescott, River Falls, etc., has to report an uninterrupted course of labor for the quarter now ending.

I have not yet made the change recommended by my Bishop, restricting my labors to a narrower field. The Bishop has not yet visited us; besides, I very much dislike to leave the people again destitute of the Church and ministrations, either at Prescott or Huntingdon and vicinity.

I have since my last report officiated—not regularly—at Hudson. In spite of past discouragements, it is a point demanding and deserving the Church's attention. I trust something may be done to enable me to devote two services a month once more to that place.

I have, I regret to say, again to report discouraging prospects before my people. The drouth, which so much injured this section last season, still continues. There was just snow sufficient last winter, with

slight rains through the spring, to impart enough moisture to the soil to germinate the early-sown seed; but this moisture, for the lack of the later rains, is now exhausted, and the crops are withering. Already they are so far injured as to make any thing more than a partial crop, say one half, possible; and unless rain copiously falls within a very few days, there must be an entire failure of the staple productions of this region. These failing, business of all kinds must languish, and many employed in them must close up. Already, in my own congregation at Prescott, some of the leading members, business men, are closing up, preparatory to a removal to a more favored locality. Add to these threatened calamities the increasing burdens upon the people resulting from the continuance of the destructive and exhausting war, and you can imagine something of the gloom that is beginning to settle upon the people in this region.

As you may suppose, this is made an excuse for failure to render to those who minister to them in spiritual things adequate, not to say customary, support. The missionary is especially in a precarious situation. There being no direct agreement to pay on the part of a people as to a called minister, there is felt at best but a feeble sense of obligation to give support. Doubtless the sincere supposition is that if any thing is done, all is done that is in the ability to do. With the missionary it is not as with the laborer in all secular occupations. They, to meet the largely advanced cost of living, can demand and do receive advanced rates of compensation; but the missionary may not make such a demand, and if he did, how much in vain would his pleading prove!

It has become a serious question with me whether I must not forsake this people, strong as my attachment for them is become, and seek some other field in the Lord's vineyard. More than doubled, as the expense of living here is, what I have received as yet for the past year, and what, from present prospects, I am likely to receive for the year now in progress, is wholly inadequate to supply my humble necessities. I do not, as we are so pointedly taught we must not, cease to trust the Lord's overruling hand for good to those who love Him, who are the called according to His purpose; but I am persuaded, by the dispensations of His hand, He oftentimes directs us to adopt ways

and methods which we would not otherwise choose.

In all respects, except the above, every thing is encouraging, as at my last report. We have lost some families from Prescott by removal, and have received some; so that our numbers keep about as at my January report. My serious fear is that we are to lose more. Those who are gone were among our most zealous and able members; those who have come to us I trust will prove as zealous, and so in the end of as good service to the Church's prosperity.

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#### **Superior—Rev. John Williamson.**

The station of the Rev. Mr. Williamson lies in the extreme north-western part of Wisconsin, on Lake Superior. The missionary gives himself to his work with fidelity in the midst of many discouragements.

SUPERIOR, WIS., Jan. 1st, 1864.

Some time ago I wrote to the Bishop of this diocese in rather a discouraging manner about this station, yet, as he seemed to think better of it than I did, I am here still. It is, as you are aware, an outpost on the borders of civilization and Christianity. We are surrounded by savages and heathens. Those who have lived at a distance from such a place as this can form no adequate idea of the demoralizing influence of contact with the Indians of the frontier. The Church here is therefore a light shining in a dark place. Though its influence is not felt as much as your missionary desires, still it acts as a check to the vice and immorality of this place in many ways.

Some of the children baptized by me during the past six months came from a distance of fifty miles and another diocese. The parents presented four at the same time, having never before had an opportunity of having them baptized. Thus they live for years in some of the frontier settlements, without ever seeing a clergyman, hearing the word, or receiving the sacraments.

Is it any wonder that their children grow up almost as bad as the heathen with whom they associate from infancy? Chippewa is spoken by some white children as much as the language of their parents.

July 1st, 1864.

During the past six months I have been constantly engaged in the discharge of my duty as your missionary at this station, and I regret to say with little apparent improvement in the religious or moral aspect of this community. Never before have I so fully realized the advantages of a prescribed liturgy. Without it this place would be without any protest against its prevailing sins.

Sad as this state of things is, I consider it my duty to remain here at present as a witness for the truth, though my situation and circumstances are not very pleasant. I am living in a house by myself, and I feel I have much reason to be thankful that I can thus help myself and serve the Church.

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#### **CALIFORNIA.**

#### **Columbia, etc.—Rev. D. D. Chapin.**

THE REV. MR. CHAPIN has been doing a good work in Tuolumne County, under the fluctuating condition of the mining population. He removes to San José, as the successor of the lamented Etheridge.

SONORA, CAL., April 21st, 1864.

As to my work, I have but little to report. In Sonora, owing to causes of which I wrote you before, I am not doing so well as I could wish; but in Columbia, the seat of my mission, I am thankful to say my work is, considering the great depression of the place, quite encouraging. My congregation, though small, is gradually increasing, and several families have been added to my list. Their children have been or will be baptized, and I expect a class of six or eight to be confirmed in a few weeks. At present I feel in a better position than at any time since I have been in the field—my income is larger. The friends and enemies of the Church and myself are well defined. I have many warm friends and some warm enemies, I am sorry to say.

May 9th, 1864.

Having accepted a call to the rectorship of Trinity Church, San José, vacant by the death of Mr. Etheridge, I resign my position as missionary at Columbia and vicinity, to take effect on the fifteenth instant. This arrangement is with the

full knowledge and consent of the Bishop. Arrangements have been made with Rev. Arthur E. Hill to take temporary charge here until a more permanent arrangement can be made. My work in Columbia of late has been very prosperous, and I hope it will be kept up. A single man, with the help of the stipend, can get a comfortable living in these two places at present, but a man with a family cannot.

There are here a few devoted Churchmen to whom I have become greatly attached, but their number is few and constantly decreasing.

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### OREGON.

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**Eugene City, etc.—Rev. J. McCormac.**

The Rev. Mr. McCormac has entered upon his itinerary work, which he will continue till the rainy season of autumn and winter.

EUGENE CITY, OR., May 23d, 1864.

Since my last report we have had a visit from our Bishop. On Sunday, the eighth instant, he preached in St. Mary's, both morning and afternoon. In the morning two adults were baptized, and in the afternoon the Bishop administered the holy rite of confirmation to one of these. There were three other candidates for confirmation, one of whom was to have been baptized, but from sickness and absence from the town, they were prevented from coming forward at this time.

The Church, indeed, we must confess, is progressing but slowly at this place; that is, if we reckon its progress by numbers, but I hardly think that in every case numbers is a fair criterion.

But though we cannot boast of numbers, yet I rejoice to say that prejudices are giving way, and that there is a deep

strata of good feeling in this community toward us, from which, by God's blessing, it is not too much to hope we may one day reap a rich harvest for Christ and the Church.

In accordance with the Bishop's instructions, I have visited and preached at several places at a distance from here this spring, and intend to continue my itinerary through the summer.

At Grand Prairie school-house I have preached a few times; at Cloverdale, a place some twelve miles from here, once; at Owen's school-house, four miles from here, twice in the afternoon, having preached in Eugene in the morning. I have made one visit also to Monroe, a little town about twenty-five miles from this place, and preached both morning and afternoon, having met and catechised the children before evening service.

After morning service, I proposed to the people at this point that they should subscribe twenty-five dollars for the purpose of purchasing a Sunday-school library, and paying for forty copies of *The Children's Guest* for the coming year. One man arose and said he would subscribe ten dollars toward it and undertake to raise the rest.

I intend to start this week for Roseburgh and Oakland, in the Umpqua valley, about seventy-five miles from here. I learn from the Bishop that Rev. Mr. Hyland has some idea of coming to Oregon. I hope he may. I am tired of being alone. The Bishop is the only clergyman I have seen for nearly twelve months.

I must not omit to say that the two copies of the "five-cent weekly subscription-books" you sent me are doing good service. Two of the girls in our Sunday-school have taken them, and become collectors for the Society, and have got the names of at least ten subscribers each. When the subscriptions are collected, I shall gladly transmit to the Treasurer.

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### ACKNOWLEDGMENTS.

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The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 15th to July 15th, 1864.

Maine.	Massachusetts.
<i>Brunswick</i> —St. Paul's,.....	\$3 75
<i>New-Hampshire.</i>	
<i>Hanover</i> —St. Thomas',.....	85

## Acknowledgments.

## Rhode Island.

Providence—Grace, additional,.....	\$90 00
St. Stephen's,.....	80 00
St. John's, Morning S. S. Qr's. pledge for Bp. Lee, Iowa, to June 1, 1864, .....	125 00
South-Portsmouth—St. Mary's, a lady, for Bp. Seabury's Mission, \$5; Gen., \$5,.....	10 00 \$305 00

## Connecticut.

Bethel—St. Thomas',.....	9 00
Hartford—Chester Adams, Esq., two U. S. 5-20 Bonds, \$1000 each,.....	2000 00
New-Haven—St. John's, \$22; S. S., \$15, 37 00	
St. Thomas' S. S., \$1,.....	20 00
Poughkeepsie—St. James' for Minne- sota,.....	2 00
Southport—Trinity, Special for Bp. Talbot,.....	10 64 2078 64

## New-York.

Brooklyn—St. Paul's,.....	42 62
St. Peter's, (additional),.....	4 00
Little Neck—Zion, Colt., \$51.68; S. S., \$21.86, (for Iowa, \$66.16; Gen., \$7.38),.....	78 54
New-York—Christ, (additional),.....	60 00
St. Bartholomew's S. S., for year ending July 1,.....	55 00
"E." 18th quartly pay't of stipend of a missionary in Minnesota,.....	50 00
Poughkeepsie—Christ, (part of special collection),.....	57 00
Sandy Hill—Zion,.....	4 52
Westchester—St. Peter's,.....	86 15 432 83

## Western New-York.

Buffalo—St. John's,.....	20 00
Lockport—Christ,.....	4 50 24 50

## New-Jersey.

Newark—Trinity,.....	50 00
Perth Amboy—St. Peter's, a Friend, ..	5 00 55 00

## Pennsylvania.

Colebrook,.....	9 20
Lebanon—St. Luke's,.....	3 49
Mount Hope—Hope,.....	3 66
Philadelphia—J. S. McCaulley,.....	5 00
Potsdam—Johnny's sixth birthday, \$1; Edward M.'s eighth day, \$1,..	2 00 28 35

## Delaware.

Broad Creek—Christ,.....	1 00
Claymont—Ascension,.....	14 25
Laurel—St. Philip's Chapel,.....	1 00
Little Creek—St. Mark's,.....	50
Little Hill—St. John's,.....	50
Seaford—St. Luke's,.....	2 00 19 25

## Maryland.

Baltimore—St. Peter's S. S., for Bp. Scott's mission in Oregon,.....	184 45
Frederick—All Saints' Par., (for Rev. W. M. Rielly's church),.....	10 00
Talbot Co.—St. Michael's Par., "A.R.",	2 50 146 95

## Kentucky.

Maysville—Nativity,.....	12 00
Zanesville—St. James',.....	49 80

## Ohio.

## Indiana.

Bristol—St. John's,.....	\$4 00
Centerville,.....	2 50
Goshen—St. James',.....	5 05
Hillshoro—St. John's,.....	2 50
Ligonier.....	2 00
Lima—St. Mark's,.....	12 00
Mishawaka—St. Paul's,.....	2 00
Saundersville—Trinity,.....	5 00
Worthington—St. Matthew's,.....	2 00 \$37 05

## Illinois.

Arcola—Christ,.....	2 45
Bunker Hill Mission,.....	6 80
Decatur—St. John's,.....	15 00
Gillespie—St. John's,.....	6 20 30 45

## Michigan.

Ann Arbor—St. Andrew's Church S.S.,	19 49
Brooklyn—All Saints',.....	6 00
Cambridge—St. Michael's,.....	4 00
Jonesville—Grace,.....	3 00
Onondagon—Ascension,.....	2 00
Muskegon—St. Paul's,.....	7 00
Rockland Mission—S. S.,.....	12 25
Wyandotte—St. Stephen's,.....	5 00 .58 74

## Wisconsin.

Appleton,.....	1 63
Fox Lake,.....	2 00
Menasha—St. Stephen's,.....	2 04
Nashota Mission—St. Sylvanus,.....	15 00
Prescott—Calvary,.....	1 20
River Falls—Trinity,.....	.90
Superior—Redeemer,.....	4 00
Wagon Landing,.....	4 10 30 87

## Minnesota.

Chatfield—St. Matthew's,.....	1 23
Rochester—Calvary,.....	2 55
Stockton—Trinity,.....	2 50 6 28

## Iowa.

Clifton—St. John's,.....	3 00
Iowa Center—Gethsemane,.....	2 00
Lyons—Grace,.....	8 00
Mount Pleasant—St. Michael's, "C. B. S.",.....	1 00
Ottumwa—St. Mary's,.....	4 00 18 00

## Missouri.

St. Joseph—Christ, coll., \$18.10; Child- ren of H. E. Ferguson, \$1.15,....	19 25
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## Dakota.

Yankton,.....	4 15
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## California.

Sacramento—Grace,.....	50 00
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## Oregon.

Milwaukee—St. John's,.....	7 60
Portland—St. Stephen's Chapel,.....	20 00 27 60

## Miscellaneous.

Connecticut—Interest from Estate of Lucy Nichols, late of Newtown,....	24 00
Amount* previously acknowledged,	\$8,515 97
	54,592 46
Total,.....	\$58,108 43

\* This item in the July No., erroneously taken from the Foreign department, should have been \$49,850.84, and the total should have been, as above, \$54,592.46.

# FOREIGN MISSIONS

OF THE

# Protestant Episcopal Church.

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AUGUST, 1864.

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## MODERN MISSIONS TO THE HEATHEN.

WITH a disregard for the facts of the case, the London *Times* recently declared that modern missions to the heathen were failures. In one of its articles it sneeringly said : "Where are your converts ? Bring them forth."

Numerous replies were speedily forthcoming, in which facts were given which are well calculated to silence all such cavillings, if any thing possibly could. It was conclusively shown that when the comparatively small number of the missionaries is considered, and when the difficulties caused by the debased character of the heathen, the having to acquire new languages, and to live in unhealthy climates, are remembered, then the success must appear to every unprejudiced mind to be great.

The *Friend of India*, one of the oldest as well as one of the ablest of all the English papers published in India, thus notices the strictures of the *Times* :

"Natives of the highest caste will now attend institutions where the Bible is read, and hundreds will assemble to hear a lecture from the most distinguished missionary of the day. There was a time when Hindus were horrified at the bare idea of defiling themselves by touching a dead body—now they study eagerly in the medical schools, and Brahmins practise dissection without scruple. One native writes: 'No more do we see any educated Hindu believing in the dogmas of his forefathers' religion.' In a word, the former state of things is crumbling away like a piece of rotten wood. Future missionaries will find the people ready and prepared to hear them, instead of their having to battle against prejudice and obstinate bigotry. No man expects to find his garden blooming with flowers the day after he has put the seed in the ground. The progress of Missions has been, upon the whole, rapid and wonderful, when the character of the people is taken into consideration."

The last annual report of the English Church Missionary Society, at the close of its review of the Missions of that Society in India, presents the

following "general view of the progress and success of Protestant Christian Missions" in that land. And in proportion to the number of missionaries, and the length of time that they have been employed, equally encouraging results have been attained in other countries of Asia, and also in Africa and Polynesia.

"Ten years ago tables were published by the Rev. Dr. Mullens, a missionary in Calcutta of the London Missionary Society, exhibiting the statistics of all the Protestant Missionary Societies in India. Similar returns have been published this year, thus exhibiting the progress of missions during the last ten years. The enemies of Protestant missions have lately attempted to discredit their success, by presenting a collection of the many partial disappointments and failures, inseparable from every great conflict between good and evil. The Committee regard Dr. Mullens's published 'Statistical Table of Missions' as an incontrovertible and sufficient answer to the alleged failure. These tables contain the name of every Protestant missionary in India, where he labors, and what is his work, with true Protestant fidelity and distinctness. Taking the statistics of the three Presidencies of India, we find, that besides hundreds of thousands of listeners to the Gospel message, there were, ten years ago, 94,145 registered Christians, and that there are now 138,543. The addition of 44,400 registered native Christians in ten years may seem to some sanguine friends a small visible result, amidst the millions of heathen and Mohammedans in India; but those who take their estimate from Apostolic times, and from the Lord's parable comparing the kingdom of God to a mustard-seed cast into the ground, will thank God for this result, and take courage. They will perceive, moreover, from these tables, that if the Gospel plant has not yet shot up so high as to attract the world's attention, it has nevertheless spread wide and struck deep; for whereas, ten years ago, there were twenty-two societies laboring to evangelize India, there are now thirty-one, and the witness for the truth has been, thus far, more widely spread. The work also has deepened. Whereas, ten years ago, the converts were mostly scattered listeners, and only 331 congregations of native converts meeting together regularly for Christian worship could be counted, there are now 1190; and these congregations contribute annually, out of their slender means, between 40,000 and 50,000 rupees, that is, between £4000 and £5000 sterling, for the support of their native ministrations, and for the relief of their own poor: whereas there were only thirty natives ordained to the Christian ministry, there are now ninety-eight: whereas there were 18,410 communicants, these have risen in ten years to 31,249. Here are sure and blessed marks of a deepening work.

"The proof of success does not, however, rest merely upon the reports and statistics furnished by missionaries. Men of the highest authority and position in India, who dwell among the people, and who are responsible for their social prosperity and for public order, frequently come forward to bear their public testimony to the beneficial influences of missionary labor upon the well-being of India. Such men testify also, their high appreciation of missions, by their large pecuniary contributions to the cause.

"The statistical tables of Dr. Mullens show that about £50,000 (\$250,000) are annually contributed by Europeans in India to the different Missionary Societies carrying on their operations in that country. Let it be borne in mind, that this £50,000 a year is contributed out of their official incomes, in the midst of their official labors, by men who are looking forward to their

return to England to enjoy the fruits of their savings; and the fact of such an amount of contributions, under such circumstances, will appear to be equally honorable to the men, and decisive of the reality and hopefulness of the blessed work for which they make such sacrifices."

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### *ENCOURAGING LETTERS.*

WE continue to receive encouraging letters concerning the operation of the new system of subscriptions for Missions. A Superintendent of a Sunday-school in Illinois incloses \$85 "for eight weeks as Gatherers," and at the conclusion of his letter says: "I have one class of ten boys; the teacher is a Receiver, and every boy a Gatherer with a full book. I want ten Gatherer's Books."

The following is part of a letter from a clergyman in Cincinnati:

"MY DEAR BROTHER: At our Whitsunday Sunday-school Anniversary our Gatherers brought in the results of their labors. They have just been fourteen weeks at work, and I am enabled to send you \$100 for Foreign Missions. This for our feeble parish, we don't hesitate to say, is doing pretty well. I hope and pray that the zeal which has been manifested may not grow cold. But if even half the Gatherers continue faithful, I look for handsome results at the end of a year.

"I am truly thankful for the privilege and pleasure of sending you this contribution. My heart was greatly cheered yesterday, as I believe the more a parish does for Missions the more God will bless it. We are young yet, only about a year old, with every thing before us, a church to build, etc., etc."

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### *A GOOD EXAMPLE.*

A CLERGYMAN in New-England is accustomed to send \$80 a year, which he receives from persons in his parish, who through his influence have been led to subscribe for THE SPIRIT OF MISSIONS. This rector is also accustomed to see that every subscriber regularly receives his copy of the periodical. Being himself deeply interested in the missionary operations of our Church, he is anxious that his people should be also; and knowing that information must precede interest, he sees that they are furnished with the Church's missionary organ. If his example were generally followed, how deep and wide-spread would be the interest in mission work compared with what it is at present.

**AFRICA.****One Day's Blessed Service.**

How blessed the service of God! Indeed it is sweet when his providence points us to our duty, and his grace and Spirit upholds us in it.

## I.

7 A.M.—Soon after sunrise the sweet-toned bell (the gift of a dear Christian lady\* whose heart ever burns with love to our mission work) calls to morning prayer. The pastor finds his sixteen orphan children assembled, with the matron and the teacher and those who serve in the household. "Dora" has brought her usual bouquet, and the sweet flowers are as a smile from the Lord. From the open doorway we look upon the broad sea, stretching out in beauty, and the bright, warm sun illuminates the landscape. The notes of the birds mingle with the murmuring waves, and the God of love is manifested in all his beauteous works.

"Welcome, sweet day of rest!" is the hymn which we sing. Then all with one voice repeat the collect for the day. It is the Sunday before Easter. A brief explanation is given, when the Epistle and the Gospel are read, each girl in succession reading a clause.

"Children, we enter upon Passion Week this day, and our thoughts are directed to a suffering Saviour. Collect, Epistle, and Gospel, all tell us of a suffering Saviour. Let us begin to follow him, and see what he endured for us sinners that our repentance may be deepened, our love warmed, our faith increased."

Oh! it was sweet in the Gospel to see the meekness and patience and forbearance of Jesus, pressed forth by the anger and mocking and scourging of men!

The Gospel was long, and we could but gently press the words, yet very, very sweet were the truths that flowed there-

from. Then on bended knee we joined the heavenly hosts in praise, and made our supplication to our gracious Father, and sought and gained his blessing for the day. We rose to praise the triune God, singing together the Doxology.

## II.

9 A.M.—Hasting to the water-side, the pastor finds two Christian native lads waiting beside the small canoe.

"David, the tide is low, and I will walk along the river-bank, and you shall take me in at the crossing-place." The place is reached, the river crossed. Along the hard, sandy beach for a quarter of a mile we walk.

How beautifully and gently the waves ripple at our feet. Oh! how lovely the expanse of ocean, the bright blue sky! How soft and balmy the air! How rich and beautiful the foliage of the trees! how gracefully twine the vines or hang in festoons from the branches! Oh! these are all the beautiful works of our Father! "He is very nigh, and that his wondrous works declare!"

But we leave the beach—we turn aside; a narrow, crooked footpath through an unfenced field leads to refreshing shade of the broad-leaved plantain and banana trees. We stop awhile and turn to enjoy the sea-breeze, ere we enter the low gateway into the native town. A few children greet us. The bell is rung, but few people appear; most of the doors of the huts are closed. Where have they gone? All to their farms, regardless of the Sabbath! But do they know no better? For more than twenty years they have heard from God's messengers, "Remember the Sabbath-day to keep it holy;" but they heed it not. Here and there a woman passes with a water-jar on her head, and now a group of young women are seen sauntering along.

The chief man of the town is absent, but his wife kindly brings a chair, and it is placed in the plantain-grove near by, and

\* Miss Bowman, sister of the late Samuel Bowman, Assistant Bishop, Pennsylvania.

the pastor takes his seat. A few naked children gather and sit before him; the head man's wife with serious mien brings her low chair and waits the service to commence. A lame man comes and one of the town guard. And is this all? This is all: a rising thought of disappointment is checked by the remembrance that once a little company was gathered outside the city of Philippi, and that among them the Lord opened the heart of one to receive the word spoken. And so in faith and hope we sang

"Të a yi hanh simoe nânouh  
Eh ni amo soun o nyeshal!"

("Our opening eyes with rapture see.")

The women hear the sound, and, attracted near, are beckoned to sit down, and a young woman stops, and stands, and listens.

Surely it was naught else save the Spirit of God that enabled the pastor to open his mouth and speak of Jesus. He stood beneath the broad-leaved plantain, and a full bunch of the fruit bent down the stem over his head.

"People, behold the love of God. He has caused this food to grow for you. He is a good God to provide so bountifully for his children. But, oh! he has given his Son to die for your sins, the sins which our conscience accuses you of, and which unrepented of will separate you for ever from God and all holy beings, and shut you out for ever from the place of happiness in the world to come. Jesus left heaven; Jesus took our nature; Jesus died for you; Jesus lives to help and save you. Reflect, believe, and live."

The woman hid her face; the careless Kroo boys listened with earnest features; the sick man bent forward; the children were silent. Ere the speaker finished the chief arrived; he took his seat quietly in the midst, and soon was as much interested as the rest. A few earnest words of prayer closed this solemn meeting, whose issues eternity alone can reveal. We left

the town in an opposite direction from that in which we entered it, and met our canoe higher up the river. We reached the shore; the church-bells had ceased; the congregation at St. Mark's had assembled.

### III.

11 A.M.—The service had commenced. The lay reader was a young Liberian, and the congregation was composed of colonists from America, who have made Liberia their home, well-dressed Christian natives, our orphan children, school-boys from the native station, with their teachers, and lads from our colonial high-school.

Around the chancel are seated some little native girls, and in the pew in front is Mrs. Harris, the teacher of the children. The full service with the ante-communion is said, and the sermon preached from the Epistle for the day, Hebrews 2:5. *Christ* is the subject: 1. Christ in his original glory; 2. In his humiliation; 3. In his passion; 4. In his exaltation.

Blessed was the subject to the preacher. With new beauty and force was the love of Christ manifested to his soul; and if the blessed Spirit quickened the preacher's soul and opened his mouth, so also without doubt was he present with the people.

It was indeed a solemn season. The power of the Lord seemed present to heal. The sermon closed; the "Amen" at the end of the Collects seemed more firm and more earnest than usual, and with words of peace the congregation departed.

### IV.

1 P.M.—How kind and gracious a providence to provide a comfortable resting-place close to the church! The couch is ready, and the good woman calls: "Bring the pillows, Rachel, and let him rest before he takes his dinner."

On the table, covered with a clean white napkin, is the luncheon which kind care has provided, and the good woman of the house has added her own to his, and they wait his waking, for weary in mind and body he sleeps.

His rest is sweet and peaceful, but short. Thus refreshed and strengthened, he meets the school-boy David at the water-side—the light canoe guides quickly over the quiet river, and walking up the avenue, we turn and rest beneath a shady tree till the bell calls us to the house of God—St. James's Church. The bell sounds sweetly, never more sweetly than when heard among the habitations of heathenism—and now those habitations are in view; we see the huts of three thousand natives. But alas! alas! how few hear the sound of the bell to obey it! Eight or ten, perhaps, find their way, at different parts of the service, to the house of God—the mass neglect, disdain their privilege. But through the garden-walks there comes a sweet band of children. They are singing as they walk: "There is a happy land, far, far away." They are going to their place in church. Women with their little ones on their backs, or leading them by the hand, come also; and men and youth, all in their Sunday clothes; and there goes blind Ude with her staff, and James, the blind man. They know the way to church, and seek for themselves their right places.

Here are upward of a hundred souls now gathered, and mostly all are Christians—native Christians. Blessed sight! The Church service is read by a native, a lay reader and candidate for orders, read in his own language, and the responses are heard distinctly through the church. The sermon is preached, and the subject is the same as in the morning; for the fire still burns in the preacher's heart, and the bright view of the morning of the fulness of Christ still fills his soul. But now, in a simpler, more childlike manner, must he deal forth the bread of life; but it is none the less sweet and precious because it is broken smaller—nay, its sweetness seems increased, less cumbered with words, more rich in simple truth.

He is not discouraged because here and there he sees a sleeper, but rouses them by a loud clap of his hand, and some apt

illustration, from familiar life, of truth most blessed. Old Golah, from the heathen town, sleeps not—nay, he feels the power of the truth, and his lips involuntarily utter *hanhte*, (true.) The Christian teacher and the school-boys have their attention fixed upon the speaker, and the women, late to enter, who have taken the lower seats, lean upon the bench, and forward press to "hear good" what the preacher says. Fed with the word, strengthened and encouraged, the Christian congregation is dismissed with the blessing of God.

## v.

And now comes the Sunday-school. The Christian men are the pastor's charge. A kind lady from the colony who has crossed in her canoe, has the little girls; the school-teachers, Mrs. Harris and Alonzo Potter, aid Seton, the superintendent of the children, and Mr. and Mrs. Minor, with others of the more advanced native Christians, have all their classes. We desire more orderly system in the school, but among those who are comparative strangers to these things, we have ever found it difficult to enforce them. We must be content till we are stronger in men, to work on with the material we have. All are Christians in the pastor's class save two. For these he longs; they both read, they both know the truth, they both see the evil of their town people among whom they live, but neither has yet come to the Christian village to live—neither, yet, has put on Christ by baptism, and in his name promised to renounce the world, the flesh, and the devil.

Each native man has read in turn, and none better than Benjamin Cutler and Edward T. Parker, the two men referred to; and the time, quickly passed, has come to close the school. The pastor must halt among the scholars, and say a few words to teachers and to strangers. He must hear the blind man and woman read a letter with their fingers, and say a few en-

couraging words to them ere he closes the school. A short lecture, with prayer and benediction, the school is closed. Once more, it is a goodly sight to see the different groups of Christian men and children winding their way from the church, and through the mission garden and grounds, to their quiet and peaceful habitations. A dear little child has taken the pastor's hand, "little Harriet," is walking with him, and he sits down before a native house, and talks awhile with those to whom he has preached. He has many last words to say, but the canoe waits, and the sun is sinking toward the sea.

How beautiful is the water at the going down of the sun! There is a softness about the sky, and a heavenly tinge on the horizon; the birds are seeking their resting-places, and singing their evening song. Peace reigns, and beauty, with expanded wing, compasses the world!

## VI.

"David" has safely paddled the canoe across the river, and we turn our weary footsteps homeward. But not far had we gone before a native boy called out for us to "Stop — Tradi wishes to see you." "Tradi," a delicately-made young native woman, approaches. She is a Christian, a suffering one; she walks with a staff. For a long time she has suffered from a swollen knee, and she has little hope of recovery. She simply comes to meet the pastor, and asks that he will say "some good word to cheer her heart, and that henceforth he will always stop for her when he goes in the canoe to church, that she may accompany him." She is comforted to hear of Jesus, of his love, of his living, of his precious promises to save her, and make her happy in his bright kingdom, "where they neither hunger nor thirst, and where all tears are wiped away from all faces." She is reminded of the approaching communion at Easter, and the pastor passes on his way by the water-

side. He has heard the asylum-bell call for evening prayers ere he reaches the house, and as he approaches he hears the children singing the favorite Sunday evening hymns. He occupies his vacant seat, and joins the song. He leads in prayer, and offers the evening sacrifice of praise.

But the hospital—the sick. "Go, Eliza, see if they wait for me to have their evening prayers." "Yes, we expect him," is the answer; "but can have them alone if he cannot come."

With David and Anna and Eliza to sing, he gathers the family in the hospital, to conduct their evening worship.

Right pleasant was it to be in the midst of this little company. There is poor George, the native Christian, so gentle and docile, he seems ripening for heaven; and a poor girl on crutches, whose foot has been amputated, and three or four of the household, with our dear orphan girls. We sing of the sufferings of Christ, and speak from the words: "It is finished." And it was good to be there.

But one is absent; on his bed he languishes with fever. He is a seaman. He has an old mother at home, and when he left she put in Christopher's box the Holy Word, and his sister gave him the Book of Prayers and a small new Bible, with gilt edges—so like a dear sister's gift! And could that mother see that son—how devoutly, day by day, he reads the sacred volume, how he cherishes the memory of his beloved parent, how gentle and patient he is, and how trustful in God and his Saviour—her heart would leap for joy, for she would say: "O Christopher! he is safe, and I shall meet him in the heavenly haven!"

Wearied, the pastor seeks his room. A comfortable resting-place invites repose; but his soul, roused by his labors, refuses to yield, with the body, to sleep's gentle influences. He takes his pen, and while he writes, he feels.

How blessed the service of God! In-

deed, it is sweet when God's Providence points us to our duty, and his grace and Spirit uphold us in it. C. C. H.

CAPE PALMAS, March, 1864.

#### Letter from the Rev. C. C. Hoffman.

In the following letter, which is dated May fifteenth, Mr. Hoffman mentions the gratifying circumstance that eleven persons were baptized on that day in St. Mark's Church, Cape Palmas, and that two of these persons were recaptured slaves :

DEAR BROTHER : We have had to-day eleven baptisms at St. Mark's Church, more than ever before at any one time.

Among them was a native man from Manāuke, which is said to be a month's journey *interior* from Congo; he was a recaptured slave.

Another was from Loango, bought and shipped by the Spanish, and taken by our cruisers some years ago, and brought to Liberia.

A third was from a tribe one hundred miles down the coast.

While another was from the interior, about forty miles.

Among the children was a little girl, whose mother the Bishop expected to baptize to-day at Cavalla.

We thank God that so many have been this day added to the Church, and pray they may increase in God's Holy Spirit more and more, until they come to His everlasting kingdom.

#### GREECE.

#### Letter from Dr. Hill.

In the following letter, which is dated Athens, May 21st, 1864, the Rev. Dr. Hill states that he is still permitted to instruct the young in the Word of Life without any hindrance, and that his intercourse with the clergy and pious members of the Greek Church is becoming every year more close and affectionate. Reference is also made to the visit of the Lord-Bishop of Gibraltar :

Our schools have during the winter been as well frequented as usual, but we have

nothing of special interest to relate at present. At the close of the session in July, I shall send you a *résumé* of the past and our plans for the future. We continue without any hindrance on the part of government or people to instruct the young in the Word of Life, encouraged by the assurance that it shall not return to God void, but that it will accomplish that to which He hath sent it through our ministrations.

My intercourse with the clergy and pious members of the Greek Church is becoming every year more close and affectionate. The present Archbishop of Athens and Metropolitan is a warm-hearted Christian, and is universally esteemed for his kindness of disposition. He is one of the few survivors of the Revolution of 1821, when he was Archdeacon (quite a young man) to the revered Archbishop of Patras, Germanos, who was the first to raise the standard of independence at Calavrita in the midst of the infidel hordes of Turks, and at the risk of certain death.

The Archbishop is greatly interested in the movement which began in our General Convention about intercommunion with the Greek and Russian Churches.

We had an interesting visitation of the Lord-Bishop of Gibraltar (the Rt. Rev. Dr. Trower) to this part of his diocese; it being the first time he had moved from his Episcopal residence in Malta since his appointment.

The Bishop preached and confirmed in my little church on the first of May, and in the course of his sermon (which was without notes) he had the extreme kindness to make mention of Mrs. Hill and me in terms which brought tears to the eyes of my people.

#### MISCELLANEOUS.

#### The Cavalla Messenger.

THE *Cavalla Messenger* and *Supplement* for April have been received. It is a number of more than usual interest. Besides various brief items, we extract from it an article on the "Home for the Blind," which is being established by the Rev. Mr. Hoffman.

The same number contains the following notice to subscribers:

"As it is proposed to enlarge the Ca-

*valla Messenger*, notice is hereby given, that the subscription to this paper will be hereafter one dollar a year. Those who value the paper, and would aid the Mission, are hereby requested to punctually forward subscriptions to the Rev. C. C. Hoffman, Cape Palmas, or Bishop Payne, Cavalla." Subscriptions will also be received by the Local Secretary of the Foreign Committee in New York.

#### HOME FOR THE BLIND.

It may seem to some that in building a house for the blind, we are stepping out of our sphere as Christian missionaries. Not at all: we are but walking in the steps of the Great Missionary and following the example of our Lord and Master.

He cared for the blind, and so would we. And on the same principle we would gladly have a house for the deaf and dumb, and for the insane, as we have already ready for the sick and suffering.

How shall we better manifest the spirit of our religion, in the eyes of the heathen, than by our care for the afflicted? What a striking contrast it forms to all heathen systems! How its great principle of *love* is manifested, and how a way to the hearts of men is thus opened for the reception of those holy and sublime doctrines which we seek to preach! Let me give the history of our Home for the Blind.

Walking the streets of Brighton, England, a lady met a blind gentleman, (a Fellow of the Royal Geographical Society,) led by the hand of his daughter. Kind words are exchanged and the lady remarked she had just parted from a gentleman, a missionary to Africa, who was about returning to that country. The blind gentleman, Mr. Moon, expressed a great anxiety to see him, being desirous of introducing his system of writing for the blind into Africa. For this purpose he came the next day to London, had a conference with the missionary, which resulted in his returning to Brighton and spending three days with Mr. Moon. During this time he got some insight into Mr. Moon's system of writing. This system is simple, and very easy to be learned; aged persons and those whose fingers are hardened by labor can soon acquire facility in reading. Mr. Moon, learning that there were three or four blind persons connected with our Mission, kindly presented a number of his books for the blind, expressing

the hope that they would be useful to others as well as to those already connected with us.

On the missionary's return to his sphere of labor, a special interest was felt for these afflicted ones. Two soon became residents at our mission station, and showed a desire for instruction in the books. A kind native Christian and his wife offered to have charge of them; friends appeared who were ready to help in their support and relief. We proposed to build a house for them here too; kind friends gave us aid. So that, thus encouraged, we went forward. Could we have done otherwise? Where the Lord leads we must needs follow. Will not our good Lord put it into the hearts of his people to help to forward this work, and sustain it? He is sustaining the Hospital. He will sustain the Home for the Blind. We undertake no extravagant work. A simple building of stone 30 by 14, one story high, is being erected, with two small native buildings, with thatch roofs, in the rear, (15 x 10,) forming three sides of a hollow square. When we make our missionary journeys in the interior, and along the coast, we want to be able to say to the poor neglected blind whom we meet: "Come with us, we will lead you in a good way, we will care for your body, and with God's blessing open the eyes of your mind. Come, we can show even you the way to life eternal, the holy city of the Lamb who loved you and gave himself for you."

On the twenty-seventh of July, the Bishop, being at Cape Palmas, kindly laid for us the corner-stone. The scene was an interesting one. Around the foundation-walls were gathered a company of sixty or seventy, mostly native Christians. The native mason, Edward Valentine, (one of the seals of Mr. Hening's ministry and memorial of his wife's labors, for she taught the lad when her husband became blind,) stood with trowel in hand to fix the stone; near by, on the upheaved earth, was the Bishop, who, when he gave out the one hundred and twentieth Psalm, dwelt with peculiar emphasis on the fourth verse:

"The Lord gives eyesight to the blind,  
The Lord supports the sinking mind,  
He sends the righteous strength and  
peace,  
He helps the stranger in distress,  
The widow and the fatherless,  
And to the prisoner grants release."

The Psalm was sung with a right hearty spirit; when, at the request of the Bishop, the Missionary made an address, and our hearts were warmed and stirred to carry forward this work.

It was but a *seed-corn*, truly, for the blind in Africa, but who knows to what a blessed and fruitful tree it may grow?

Bishop Payne then read the document appropriate to the occasion, laid the cornerstone, and concluded with prayer.

We at first intended to build the house of sun-dried bricks, but the clay on the station was unsuitable, and we have decided to build it of stone, with a shingle roof and portico back and front.

We have now two blind persons to care for; a Christian native woman, Susan, and a young man from the colony. Both are beginning to read.

Two more blind men are expected, as soon as we have accommodations for them.

Dear Christian friends, at home and abroad, help us, help us so to do, for the relief of his afflicted ones and the glory of God.

We should be glad to be able to say to our brother missionaries on other parts of the coast, "Send here your blind and we will take care of them;" but as yet we are unable so to speak. We should be glad to hear that our efforts in this place lead to similar ones in other places.

At the Gambia there are about one hundred blind persons, many of whom suffer extreme want. Is there no heart to pity, no hand to help?

Should any persons desire to contribute to the Home for the Blind, donations may be sent to the Rev. C. C. Hoffman, Cape Palmas.

Among the acknowledgments at the conclusion of the article are seventy-one volumes in raised letters, received from Mr. Moon, and \$44.40 contributed during the month of March by foreigners resident in Africa, principally the missionaries."

*Consul-General for Liberia.*—The Hon. A. Hanson, who had resided over a year previously at Monrovia as Consul, has lately returned in the higher office of Consul-General from the United States to Liberia. Thus late, but better late than never, the United States has taken her proper position toward a child cradled in the benevolence of some of her citizens and ministered to by one of her greatest Presidents,

whose name is perpetuated in Monrovia, the capital of the republic.

*A Remarkable Cave* is reported by the Liberian Traders in the River Sesters. In the cave is a table, formed of the solid rock. Around it are seats made also in the rock, as if for members of a Council. The natives style it, indeed, the Devil's Council-Chamber. It would seem from the description to be too regular to be a natural formation. May it not be the work of some early Portuguese traders, or of some earlier and superior inhabitants?

For sometimes we can not rest in the conclusion, that while the North of Africa was so long the seat of a high civilization, Western Africa, during the four thousand years which have elapsed since the flood, has been left in its present barbarous condition.

*An Ancient Custom.*—The prophet Ezekiel, (24: 17,) to express the idea of extreme affliction, is commanded not to "*eat the bread of men*," or that sent to friends in affliction, the idea being that afflicted relatives are too much distressed to provide food for themselves. The same custom prevails amongst the Greboes. For some time after the death of a husband or wife the relatives of the bereaved cook and take food to them to eat.

The *Basle Meeting* on the Gold Coast was held sixth January. The report showed an increase of one hundred and sixty-seven members during the year. The Mission has now nine hundred and ninety-five members. In the schools are four hundred and ninety-four attendants. The staff consists of—Missionaries, thirty; wives of ditto, seventeen; catechists, twenty-nine.

#### Death of Mrs. Thomson.

It was intended that the notice of the April *Cavalla Messenger*, and the extracts from it, should appear in the July number of THE SPIRIT OF MISSIONS, but room could not be found for them. We have since received the May number of the *Messenger*, and in it mention is made of the death of Mrs. Elizabeth M. Thomson, who has been connected with our mission more than twenty years as a faithful Christian teacher. She died at St. Mark's Hospital, Cape Pal-

mas, on Tuesday morning, April twenty-sixth, in the fifty-sixth year of her age. The *Messenger* contains the following notice of her life, and of the circumstances which attended her burial:

Mrs. Thomson was born in Connecticut November, 1807. Becoming pious at sixteen, and educated by kind friends in Philadelphia, she emigrated with her first husband, Mr. Johnson, to Monrovia, in 1831. Losing her husband in acclimation, she for some time taught an infant school in Monrovia. She afterward married Mr. James Thomson, a native of the West-Indies, who, on the settlement of Cape Palmas, became Secretary to Governor Hall, and removed with his family to this place.

On the recommendation of Dr. Hall, Mr. Thomson was appointed by the Foreign Committee, in 1835, to open a mission station at Mount Vaughan. The grounds had been cleared, and a house partly completed, when Rev. Dr. Savage joined the mission, about Christmas of 1836. Mr. Thomson died not long afterward; but Mrs. Thomson's connection with the mission has continued ever since, as teacher of a female colonist day-school, until two or three years ago, when her health became too feeble to discharge the duties of a school. For a year past she has had the charge of St. Mark's Hospital.

During an unusually protracted life in Africa, Mrs. Thomson's course has been that of a consistent Christian, a faithful Christian teacher, and constant friend, so far as her ability extended, to all friendless persons. It was particularly toward orphans and little children that her lively sympathies seemed most to flow out to the extent of, and even beyond her means.

She evidently sought not this world's goods but only how she could be useful. Her pastor, in his funeral address, well said she had been a mother in Israel, and a succorer of many, adding the fit apostolical words, "of myself also." Only this last phrase should include every member of the mission, who, during Mrs. Thomson's long connection with it, ever came in contact with her. The writer, during a missionary life, almost commensurate with hers, gratefully adds this testimony. More than this she needs not, would not desire to have said. Her own modest estimate of her services and of her faith, so perfectly corresponding with the unaffected tenor of her whole life, was well expressed in a few words to her pastor a few hours before her death. "I am conscious of many short-

comings and failures, but all my hope is in Jesus."

The esteem in which she was held by the community in which she lived, will appear by the following notice of her funeral services:

The funeral of the lamented Mrs. E. M. Thomson, who died at her residence, at St. Mark's Hospital, on the morning of the twenty-sixth, took place on the afternoon of the same day. As it was expected that the attendance upon the funeral of one so generally respected and beloved would be large, it was arranged that the corpse should be conveyed to St. Mark's Church in order that all might be accommodated. Accordingly, at about three o'clock P.M., the solemn procession slowly moved from the residence of the deceased under the direction of Messrs. Potter and Stevenson, in the following order, namely:

1. The clergy, Rev. C. C. Hoffman, Rev. Thomas Fuller, Rev. B. J. Drayton, Rev. T. Toomey, and Mr. J. M. Minor, and one or two of the theological students from the native stations.

2. The cor-p-e, borne on the shoulders of four men from the Cape Palmas native tribe.

3. The family and relatives of the deceased, together with such of her foster children and godchildren as could come together.

4. The Ladies' First Mutual Relief Society.

5. The Ladies' Second Mutual Relief Society.

6. The Union Sisters Society.

7. The Daughters of Temperance Society.

8. The Gentlemen's Mutual Relief Society.

9. The citizens in general.

Having reached the church, after the usual services the rector made a short but very interesting address, in which he alluded to the life of Mrs. Thomson before and after she came to Africa, her usefulness before and since her connection with the Episcopal Mission in Africa, her care for and kindness to the missionaries in general, and for himself. He was followed by Rev. B. J. Drayton, who also spoke of her usefulness in life and peaceful death, and exhorted all, but the young in particular, to endeavor to follow her good example. Prayer having been offered by the gentleman, and the benediction by the rector, the procession proceeded to Mount Vaughan, where, at about six o'clock, she was buried by the side of her husband and daughter.

**Africa and the Africans. Early and Rapid Spread of Christianity in Egypt and North-Africa.**

The author of *Wanderings in West-Africa*,\* in noticing the motto of our little paper, "Ethiopia shall soon stretch out her hands unto God," says, it is "the well-worn motto which has, I believe, been and ever shall be quoted by every man who ever has written or ever shall write a missionary book into which the name of Africa enters."

In a note he kindly refers his readers to Psalm 68 : 31, from which the passage is taken, adding: "As this was written about 1050 years B.C., and comparatively nothing has been done during 2912 years, the "soon" in question probably means that she may have to wait till A.D. 4700 or so."

Consul Burton has travelled some in Africa, written considerably, and certainly ought to know much more about its early history than it would seem, from the above flippant and irreverent language, he does.

This reference reminds us of the case of a British officer, who at a large breakfast party declared there was not a single native Christian convert in India. This he could testify from his own observation, as "he had resided many years in that country." A clergyman opposite inquired if during his residence there he had ever visited a missionary station, or had any communications with missionaries. He answered, Nay.

No doubt many visitors and temporary residents in Western Africa would bear the same testimony about this country that the returned British officer gave of India.

We do not know that the Consul would go quite so far. Still good people must be careful when hearing testimony about missions, as about other things, to look to the credibility of the witnesses. Very certainly had the Consul taken the pains to examine, he would have known that the faithful promise of God which he ventures to ridicule had a most remarkable fulfilment!

And if we regard the religious condition of Egypt, at the period when Christianity dawned upon the world, nowhere in its history has the irresistible power of God been more strikingly manifested. For let

it be remembered that down to this time the old Egyptian idolatry remained in all its force. The dominion of the Persian, the Greek, the Roman, not only did not remove that idolatry, but strengthened and made it more fashionable; and so ripe and infatuating had it become, as to obtain for itself innumerable proselytes in the very capital of the world's empire, and in the meridian of the Augustan age.

Ammon-No, ancient Thebes, or No of Ammon (Ham, deified) of old, twenty-seven miles circuit, and furnishing twenty thousand armed chariots, (whose remains survive in the temple of Karnac,) and the renowned temple of Jupiter — Ammon, (Japhet and Ham, unitedly deified,) represented the aggregated strength of traditional and actual existing heathenism, which confronted early Christianity in Egypt.

And yet "Egypt, thus the seat of the most ancient systems of idolatry, was among the first to receive the divine communications, which, like dazzling sunbeams, dissipated the whole mass of shadowy imaginations, that, like mists, had gathered over the human mind, and left no memorial of them, except in the ruined temples of their former worship.

"Nothing is more wonderful in the early propagation of Christianity than the rapidity and completeness of its conquest in the land of Mizraim's race, where near eighteen centuries before the blasting succession of plagues and calamities had produced but a temporary suspension of confidence in the false deities of their worship, and where all the subsequent changes had only riveted more firmly the chains of a debasing idolatry. Yet this was the change which soon followed after the first proclamation of the Gospel. In Alexandria, first in its Jewish synagogues, and then in market-places and streets of the city, upward through the towns and villages on the Nile, the messengers of the cross pushed their course, and though often resisted and persecuted, as elsewhere, yet in every city successful, their message listened to by wondering thousands and by numbers in each place believed; so that where the pyramids rose, where marble temples bore the impress of thousands of years, where mighty remains of Egypt's grandeur stood unfallen and awful, amid these monuments a new religion spread, a new worship was observed, and the praises of God and the Lamb resounded.

\* Mr. Burton, H. B. M.'s Consul at Fernando Po. 1863-1864.

After no great number of years, probably before the end of the first century, Christian churches existed in all parts of the Nile valley, as well as beyond the Cataracts, in Ethiopia, and Abyssinia. Before the end of the second century, we have a Christian School of theology in Alexandria headed by Origen, Dionysius, and Clement; and perhaps in one and a half centuries more, we should have to look in vain through all the extent of the Nile for a single worshipper of Isis and Serapis.

It is well known, that nowhere did Christianity achieve a more complete triumph, and its conquests endured for more than six centuries; till, as a judgment on the general declension of vital piety in the East, the rise of the Saracen power was permitted, which devastated the whole of Northern Africa, from the Nile to Mauritania.

Other political changes succeeded in the Mohammedan kingdom of Egypt; the Caliphate of the Fatimites; the Ottoman

conquests; the Mameluke's independent sovereignty, and again its reduction to the allegiance of the Porte; all of them foreign dominations over the oppressed remains of the native population.

But the fact of the greatest interest regarding this native population is, that it continued through all ages of suffering faithful in its allegiance to the cross, and that this very day this Coptic people, numbering about one hundred and sixty thousand, the remnant of the once mighty Masters of the Nile, are still in their external professing Christians, and, like Abyssinians, avow unwavering faith in Jesus of Nazareth.

Thus long ago has the faithful word of prophecy, "Ethiopia shall soon stretch forth her hands unto God" had a remarkable fulfilment. But this was but a foretaste of that wider visitation which never since the Gospel was first preached, intermitted, shall at length bring Africa and the Africans with all the world in "one fold under one Shepherd."—*Cavalla Mess.*

### VARIOUS ITEMS.

#### CHURCH OF ENGLAND MISSIONARIES.

*The Church Missionary Record* says: "If we estimate the number of Missionaries employed by all Protestant Societies, they will be found to amount to eighteen hundred, of whom scarcely three hundred belong to our Church. A few years ago there were but six or eight Missionary Societies laboring for the evangelization of India. In 1851 there were twenty-one; in 1861 there were thirty-three. Your Committee cordially rejoice in this increase; but they would, as the Apostle speaks, 'provoke to emulation.'"

#### THE "PAULINUM."

A late Bishop of the Catholic Church, the former Prince-Bishop of Silesia, Count Sedlitzky, recently became a proselyte to the Protestant Church at Berlin, and is now among the most zealous promoters of its works. For instance, he founded a short time ago in Berlin, at great expense, an institution for the training of young theologians. It is already opened, and bears the name of the "Paulinum."

#### NEGRO STUDENTS AT ROME.

At the last annual "Academia Poliglotta" of the students of the Propaganda, the youths who carried off the palm were two negroes, rejoicing in the names of William Samba and John Provost. Their delivery and action were wonderful, and called forth thunders of applause.—*London Record.*

**VACANT BISHOPRICS.**

The Papal Bishops in Italy have forbidden the candidates for holy orders to resort to the universities, confining them to seminaries of their own, where all dangerous light is excluded. In consequence of this, the government has removed the chairs of theology from the universities as useless. All bishoprics falling vacant in Italy are left unfilled, 1. Because the Pope refuses to confirm the nominations of Victor Emanuel, and 2. Because he requires oaths inconsistent with loyalty to the King's government. In 1863 the number of vacancies had reached fifty, including the Archbispocrics of Turin and Milan.

**HOSPITAL AT CAPE PALMAS.**

The Rev. C. C. Hoffman writes: "Four years ago the foundation-stone of St. Mark's Hospital was laid. After the expenditure of about five thousand five hundred dollars, a substantial stone building has been erected. It is beautifully situated at the extremity of Cape Palmas. The ward-rooms are clean and comfortable. A Christian lady, who, for more than twenty-five years, has been connected with our Mission, is the Matron.

"And now, through God's blessing, and the love of those into whose hearts God has put it to help us, we are able to receive the sick from among the *Seamen*, *Colonists*, and *Natives*. We have already, from these classes, relieved many. This has been a work of faith, and is supported entirely by voluntary contributions."

**HOSPITAL AT PEKIN.**

W. J. Lockhart, M.D., F.R.C.S.E., and a missionary of the London Society, opened a hospital at Pekin a little more than two years ago. No less than *thirty-two thousand* individuals have applied for advice. This number embraced all classes, officers of every rank, with their wives, mothers, children, and other relations; merchants and shopkeepers, working people and villagers, and numerous beggars. Ladies, also, and respectable women, were present in large numbers. The New Testament has been given to all who could read, and the Gospel preached to nearly all these patients by the Rev. Mr. Edkins, and a native preacher.

**THE INTERIOR AFRICANS.**

Speke and Livingstone show us the African, not as he is known on the outskirts of his own country, corrupted and brutalized by his commerce with the slave-traders, "but he is here put before us," as an English writer forcibly remarks, "in his true colors, with all the elements of good and evil that belong to his native, unsophisticated character. Barbarous he may be, and liable to gusts of passion that sometimes carry him to deeds of savage violence. Ignorant he may be, and the slave of gross idolatry; but he is not insensible to kindness; he is not unwilling to be taught and raised to something that belongs to a far higher order of humanity. And take him

as he is—untaught, ignorant of the arts of life, and the sport of savage passion—yet has he learnt to be faithful to his leader, to be true to his word, and honest in his dealings; and he has learnt so much of the nature of social union, that he is loyal to his chief, and proud of his tribe and name; and he has many of those points of character which, among civilized men, are called honor and patriotism. Nor is he a mere fierce and wandering hunter, like the red Indian of North-America. For though he does love to follow the ‘large game,’ and to bring back their spoils for commerce, he also delights in agriculture, and dwells contentedly among his gardens and fields of corn; longs to possess new implements and arts of culture, that he may turn them to profit; delights to improve his stock of domestic animals, to exchange produce with neighboring tribes, and thus to learn the arts of peace; he longs also for the improved arts and commerce of the white men, whose fame has reached him, but whose persons he has never seen.”

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### INTELLIGENCE.

THE TRAINING-SCHOOL AND THE REV. MR. AUER.—Some earnest friends of Foreign Missions in Ohio have resolved to establish, under the auspices of Bishops McIlvaine and Bedell, an institution for the training of men for the Foreign field. The institution is to go into operation in September of this year, and is to be called the “Episcopal Missionary Training-School.” The Bishops of the diocese, and the professors at Gambier, are anxious that the Rev. Mr. Auer should inaugurate the School, on account of his experience as a missionary, and because he is a graduate of the celebrated Basle institution. At the request of Mr. Auer, and with the sanction of Bishop Payne, temporary leave of absence from Africa, for this purpose, has been granted to him by the Foreign Committee.

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THE REV. MR. SÜSS, recently appointed a Missionary to Africa, left Liverpool, England, on the 24th May, for Cape Palmas.

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POSTAGE ON FOREIGN LETTERS.—For China, half-ounce and under, *forty-five cents*; West Africa, half-ounce and under, *thirty-three cents*. Stamps not to be attached to letters sent to the care of the Secretary, but inclosed in an outer envelope, addressed to the Secretary, at 19 Bible House, New-York.

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### ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from June 10th to July 10th, 1864.

#### Massachusetts.

Newburyport—St. Paul's,.....	\$50 00
Plymouth—Christ, five-cent coll.,....	6 77

#### Taunton—St. Thomas', S. S., for China,

\$20; Af., \$20; Mrs. S. L. Crocker, \$50,.....	90 00	\$146 77
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*Acknowledgments.***Rhode Island.**

<i>Manton</i> —St. Peter's, \$1.66; S. S., 84c., \$2.50	
<i>Providence</i> —Grace, Epiphany, coll., \$218; for Bibles for Af., \$1,.....	279 00
St. John's, Ladies' Philanthropic Soc., for Af.,.....	238 00
St. Stephen's,.....	70 00
	\$584 50

**Connecticut.**

<i>Milford</i> —St. Peter's, .....	5 00
<i>Poquettinuck</i> —St. James', for Af., .....	2 00
<i>Southport</i> —Trinity,.....	10 63
	17 63

**New-York.**

<i>Brooklyn</i> —St. Peter's S. S., for sup. of a boy in Af., \$20; for China, \$3.50,.....	23 50
<i>Catskill</i> —St. Luke's,.....	30 00
<i>Little Neck</i> —Zion, for Af., \$54.85; General, \$8.25; S. S., for Af., \$19.92,.....	82 52
<i>New-York</i> —Anthorn Memorial S. S., five-cent collection, through F. W. Welchman, Esq.,.....	28 00
Calvary S. S.,.....	22 20
Christ,.....	130 00
St. Ann's, Miss M. M. Staley, five-cent coll., for Af.,.....	4 00
Trinity, for Af.,.....	25 00
Trinity Chapel,.....	387 18
<i>Peekskill</i> —St. Peter's,.....	11 10
<i>Pelham</i> —Christ, \$10; Corban, for China, \$116; S. S. Priory, \$17; S. S., Pelhamville, \$7; S. S. City Island, \$2.25,.....	152 25
<i>Richmond</i> —St. Andrew's,.....	55 15
<i>Saunder-ties</i> —Rev. J. R. Robertson, I.D., annual sub. to Africa,.....	25 00
<i>Westchester</i> —St. Peter's,.....	43 15
	1193 05

**Western New-York.**

<i>Branchport</i> —Henry Rose, Esq.,.....	20 00
<i>Rochester</i> —St. Luke's, \$148.03; S. S., for scholarship in China, \$30; for Orphan Asylum, Cape Palmas, Af., \$75 per Am. Ch. Miss. Soc.,.....	253 03
	273 03

**New-Jersey.**

<i>Allentown</i> —Christ, for Af.,.....	30 00
<i>Bergen Point</i> —Trinity, add'l five-cent coll.,.....	5 00
<i>Elizabeth</i> —St. John's, two communicants, for ed. of S. A. Clark, Af.,.....	20 00
<i>Hoboken</i> —Trinity S. S., for sup. of Grace Wright scholarship, Af.,.....	30 00
<i>New-Brunswick</i> —St. John's Chapel, five-cent coll.,.....	42 25
<i>Paterson</i> —St. Paul's, five-cent coll.,.....	29 00
<i>Trenton</i> —St. Michael's, a few parishioners,.....	11 00
	167 25

**Pennsylvania.**

<i>Bloomburgh</i> —"A. R. D." for Af.,.....	5 00
<i>Cheltenham</i> —St. Paul's S. S., for Scholarship in Af., \$75; Gen., \$129.75,.....	204 75
<i>Chestnut Hill</i> —St. Paul's,.....	44 02
<i>Francisville</i> —St. Matthew's, five-cent coll.,.....	40 50
<i>Germantown</i> —Christ, five-cent coll.,.....	100 00
<i>Kensington</i> —Emmanuel,.....	46 25
<i>Lebanon</i> —St. Luke's,.....	33 00
<i>Lower Dublin</i> —"All Saints", for Af.,.....	20 00
<i>Philadelphia</i> —Advent S. S., for Jas. S. Riley scholarship, Af.,.....	30 00
Intercessor, a member, for ed. of Jos. L. Bryan, Africa, \$25; St. Mark's Hosp., Af., \$5,.....	80 00
St. Andrew's, five-cent coll.,.....	93 00
<i>Philippsburg</i> ,.....	5 00
<i>Pittsburgh</i> —R. S.,.....	2 50
St. Andrew's, for Af.,.....	48 60
Trinity, two Ladies,.....	10 00

<i>Pittston</i> —St. James',.....	\$15 00
<i>Revere</i> —A Widow's mite, for Af.,.....	1 00
<i>West-Philadelphia</i> —Mrs. B. Vaughan, five-cent coll.,.....	10 00
<i>Wilkesbarre</i> —St. Stephen's, five-cent coll.,.....	50 00
A Friend,.....	1 00
	\$794 62

**Maryland.**

<i>Baltimore</i> —Grace, add'l, for Af.,.....	25 00
St. Peter's S. S., missionary collection for China, \$100; Af., \$1 <sup>10</sup> ; from members of Ch., for Af., \$75,.....	275 00
<i>Eastern</i> —Miss Hambleton, for Af.,.....	1 00
<i>Frederick</i> —All Saints', A. B. C., for Af. and China,.....	10 00
<i>St. Michael's Par.</i> —St. Michael's, A.R.,.....	2 50
	813 50

**Virginia.**

<i>Old Point</i> —Centurion, Rev. M. L. Chevers,.....	10 00
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**Georgia.**

<i>Savannah</i> —From friends in Savannah, for Africa and China,.....	1000 00
Mrs. W. P. Trowbridge, for support of a child in Africa, \$20; for China, \$3,.....	23 00
	1028 00

**Kentucky.**

<i>Louisville</i> —Grace,.....	6 45
St. Paul's, a member,.....	15 00
	21 45

**Ohio.**

<i>Cleveland</i> —Wm. Allen Fiske,.....	5 00
<i>Delaware</i> —Mrs. Cath. W. Little,.....	10 00
<i>Gumbier</i> —Bexley Hall, Miss. Soc.,.....	28 00
<i>Granville</i> —G. B. Johnson,.....	5 00
<i>Steubenville</i> —St. Paul's, five-cent coll.,.....	22 41
<i>Zanesville</i> —St. James', for Af., \$24.93; China, \$10.70; South Am., \$10.64,.....	46 27
	116 68

**Indiana.**

<i>Cambridge</i> —Rev. I. N. Lee, for China, \$1; South Am., \$1,.....	2 00
<i>Indianapolis</i> —W. H. M.,.....	20 00
<i>Ma-ison</i> —Dr. Jessup,.....	2 00
G. D.,.....	5 0
<i>Richmond</i> —W. W. Lippincott,.....	5 00
<i>Worthington</i> —St. Matthew's S. S., for Af.,.....	2 65
	86 65

**Illinois.**

<i>Manhattan</i> —St. Paul's,.....	5 00
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**Michigan.**

<i>Adrian</i> —Christ, for Af.,.....	5 25
<i>Tecumseh</i> —St. Peter's S. S., for Af.,.....	17 13
	22 38

**Wisconsin.**

<i>Delafield</i> —St. Sylvanus,.....	15 00
<i>Racine</i> —St. Luke's,.....	18 25
	33 25

**Iowa.**

<i>Davenport</i> —Trinity, five cent coll.,.....	21 00
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**Missouri.**

<i>Monticello</i> —Mrs. S. A. Ayres,.....	25
St. Louis—Christ, for Af., \$9; China, \$40; S. S., \$75.15,.....	274 15
	274 40

Total,.....	\$5,045 16
Amount previously acknowledged,.....	6,347 66

Total since October 1, 1863,..	\$66,392 82
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**SUMMARY OF THE LATEST RELIGIOUS AND MISSIONARY NEWS.****EUROPE.**

THE Principal of the *Church Missionary College at Islington*, London, states in his last Annual Report that: "The number of students has never, at any period, been so large as during the past year. Against forty-two, the average number for the whole of the preceding year, we have this year had an average of forty-seven; five more than have been reported any previous year. With the increase of students, there has been a corresponding decrease in the average amount of expenditure incurred. Excluding the money allowance granted for clothes, travelling and vacation expenses, etc., the total amount for each student has not exceeded £63, a smaller sum than has been reported on any former occasion. There are also circumstances of special interest connected with several of the students now resident with us; as many as eight are sons of Missionaries, who either still are, or up to the time of their death were, laboring in our missions in different parts of the world; either in Africa, the several Presidencies of India, or New-Zealand."

The anniversary meeting of the *Paris Missionary Society* has been held—Count Jules Delaborde presiding. The report, presented by Pastor Cazalis, showed receipts 186,843 francs, and expenses 182,904; the receipts include a legacy of 50,000 francs. The Society's chief seat of exertion is among the Bassoutos in South-Africa, whose chief called for missionaries more than thirty years ago, and providentially found them. This tribe, of about 20,000 souls, has been literally saved from destruction by the labors of the earnest men sent from Paris to preach Christ. The several stations are prosperous; symptoms of reviving grace are manifesting themselves here and there, and there is general progress. Native teachers are arising, intelligence is increasing, and a journal has come out in the Bassouto language, (first formed into letters by the missionaries,) edited by one of the missionaries, and called "The Little Light of Lessuto." Much hopeful success has also accompanied the first efforts of Pastors Arbousset and Atger in the interesting Tahiti mission. A missionary has lately been sent to Senegambia.

The Lord Bishop of Gibraltar visited *Athens* on the twenty-seventh of April, and remained six days with the Rev. Dr. Hill. On Sunday, May first, the Bishop preached in Dr. Hill's church a sermon on Christian unity. In the sermon he expressed his "thankfulness not only at finding so suitable a place of worship, not only (again) at the decent and orderly way in which the worship of our Church is conducted; but also that it has pleased God to open to the Pastor of this Church and his partner such wide means of usefulness, and that they have been enabled, not in antagonism to the ecclesiastical authority of the nation, but in a spirit of sympathy, coöperation, and holy trust, to sow the seed of eternal life among the young."

**ASIA.**

CONSIDERABLE excitement and opposition to the Gospel have lately sprung up among the Budhists in the island of *Ceylon*. Apathy and indifference have, in many cases, given place to active hostility. By lectures, the publication of tracts, and private influence, with great swelling words and horrible blasphemies, the priests endeavor to stay the progress of Christianity; but in vain. The controversy has only led to a spirit of inquiry into the nature of the Gospel. The efforts of the Budhist priesthood have signally failed in shaking the faith of any member of the Church.

Says a missionary in *Northern India*: "One of the many pleasing features of the work is the readiness with which, in numerous places, the Scriptures are purchased by the people. The sale, instead of the gift of the Scriptures as formerly, has undoubtedly to some extent limited the large circulation of previous years; but that the people are willing to buy, at once exhibits their estimate of the value of the book, and secures it from destruction or neglect. An indiscriminate distribution will always be attended with more or less waste. At the Hajipore mela tracts were distributed gratuitously, but no copy of the Holy Scriptures, or any portion of them, was given without the payment of half an anna to three annas, according to the size of the book. In the north-west provinces this mode of distributing the word of God is the one prevalent among missionaries of all denominations."

The Rev. Mr. Wolfe of the Church Missionary Society at *Fuh Chau*, China, states that the riots which recently took place in that city, have been overruled by God for good. "The Mandarins have made full compensation for damage done, and I have built up our chapel, school, and helpers' houses more substantial than ever. Not one of our people went back. The riots have done good. They have brought Christianity more under the notice and observation of the rulers and people. They have increased the zeal and boldness of our Christians, and have drawn forth some literary men as our defenders. A book has been written and circulated defending the missionaries, and ridiculing the pretensions of the literary class. The author has not put his name to it, but it is evidently the production of a scholar, and one who is well acquainted with the literature of China. He shows that the learning of the literature of China is a farce and an imposition; that it consists merely in putting characters together, making them harmonize so as to produce euphonious sounds to the ear; but convey nothing but nonsense to the understanding; while the missionaries' books and the tracts which they circulate, though they do not always preserve that euphony of the characters, convey food to the understanding and (intellectual) life to the soul."

The Bishop of Victoria writes that the former Chinese pupils of St. Paul's College, *Hong-Kong*, have recently originated among themselves the pro-

ject of a "St. Paul's Institute," combining the social and literary objects of a club, and designed to unite in a charitable brotherhood the late scholars of St. Paul's College. Above 3000 dollars are ready to be contributed by sixty members for the object. I lately headed a deputation of their number to His Excellency, the Acting Governor, through whom they have made an urgent appeal to Her Majesty's Government for the free grant of a building site. They propose to elect the Rev. Lo Sám-yuen to the office of chaplain and treasurer. It will be a subject of great regret if, through the high price of land fit for building sites in the city, this interesting project should ultimately be abandoned.

### AFRICA.

DR. KRAFF, the venerable missionary, says that "the *Galla* country, situated in the south of Abyssinia proper, is one of the loveliest countries in all Africa; superior to any region I have seen to the south of the Equator. Elevated from four thousand to eight thousand feet above the sea, and intersected by extensive grassy plains, wooded mountains and hills, it has a climate congenial in many parts to that of Italy and Greece, being neither too hot nor too cold. It has plenty of water, emanating from wells, brooks, and rivers. It is preëminently an agricultural and pastoral country, in which wheat, barley, and various kinds of maize and millet are cultivated. Bullocks, cows, goats, and sheep are so cheap that I paid on the frontier only two dollars for an excellent bullock, and one dollar for six or eight sheep."

We see that it is proposed to form an association in England to convey the Gospel into this country, and other countries visited by Captains Speke and Grant. It is to be called the Ethiopian Mission Association; and *The Colonial Church Chronicle* says: "It is hoped that from the start the Mission will be shared in by the Scandinavian (and, perhaps, also the Scottish) Church, working in harmony with our own."

The Rev. W. Knight, however, late Secretary of the Church Missionary Society, deprecates the formation of any new societies, as being both wasteful and indiscreet. He advises the Church Missionary Society, as their agents were the first to open these countries, even to the knowledge of modern Europe, to occupy them at once.

The Rev. C. C. Hoffman, writing from *Cape Palmas*, under date of May fifteenth, says: "We have had to-day eleven baptisms at St. Mark's Church; more than ever before at any one time."

### SOUTH-AMERICA.

THE priests of Santander, in New-Granada, have formed an organization which they call "A Society of Propagation." It is somewhat on the model of the Passaglia movement in Italy. They denounce the temporal power of the Pope; disown all who try to embarrass the government; recommend that the Pope put off the triple crown and put on the simple cap of St.

Peter, adorned with the inscription, "My kingdom is not of this world;" declare that the external worship of the Church, so far as it affects the interests of civil society, and also that the persons and property of ecclesiastics are proper objects of state legislation; they throw contempt on those ecclesiastical censures which have been fulminated against priests for yielding obedience to the government of the country; and repudiate, as abuses, all institutions "not founded on the spirit and letter of the Gospel."

### POLYNESIA.

BISHOP PATTESON, the Missionary Bishop of *Melanesia*, has been paying, in the spring of this year, his long-expected visit to the Australian continent. At Adelaide he was presented with an address from the Bishop, Clergy, and Lay Synodsmen of the diocese; and wherever he has been, meetings have been held in which his eloquence has succeeded in arousing a very lively interest in the work to which he has devoted himself. "Hitherto," says the Adelaide *Church Chronicle*, "the expenditure for the Mission schooner, the support of the Melanesian scholars, and the missionary clergy, including the Bishop himself, has been provided principally from private funds and the liberality of the personal friends of those engaged in the work. Miss Young, the authoress of the 'Daisy Chain,' may be mentioned as having given the whole profit of that work (above £2000) to the Mission.

From *Micronesia*, we learn that the King of Kussaie, who had long been giving himself up to heathenish songs and dances, treating the Christians not only with contempt, but with gross injustice, and appearing as if he might soon lay violent hands upon them, and "blot out the very names of Missionary and God from the island," suddenly fell dead on the Sabbath, upon land which he had violently taken from some of the Christians, while directing his men how to cultivate it for himself.

On the arrival at Sidney of Dr. Mesac Thomas, the Bishop of the new Diocese of *Goulburn*, an address of welcome was presented to him from the clergy of the Diocese. The address stated: "We regard the subdivision of this Diocese which has been recently effected, and the constituting of the South and South-Western Districts into a new See, as a measure which is calculated to prove highly conducive to the best interests of religion in this colony." Dean Cowper in presenting it said: "Some of us can remember the time when the first Bishop of Australia was consecrated; it is not quite twenty-eight years since his Lordship arrived on these shores; and now, I think, the original Diocese over which he presided has been divided into thirteen sees."

The Rev. Dr. Turner, writing from the island of *Samoa*, December twenty-fourth, 1863, says: "The arrival of the 4000 Bibles, Books of Comment, etc., all add to the general joy. The 2000 which preceded us sold fast, and all we now brought are fast going. Within the last few months we have actually sold a thousand pounds' (£1000) worth of the new Bibles!"